

WZSE – Weekly Zoroastrian Scripture Extract # 39.

Hello all Tele Class friends:

In our last week's Z Scripture Extract, we quoted our own Ervad Kangaji saying that Gaathaas and Ahunavar prayer should be chanted as songs!

The question now is who first chanted Vakhshur-e-Vakhshuraan Zarathushtra Spitaman's Gaathaas?

The answer is found in Yasna Ha 57 7-8 and Sarosh Yasht Vadi, Karda 3 as follows:

Sarosh Yasht Vadi Yasna Ha 57 7-8 and Sarosh Yasht Vadi Karda 3:

(Please hear the [attached .mp3 file](#) for its recitation)

(7) Sraoshém ashîm huraodhém véré-thraajaném fraadat-gaéthém
ashavaném ashahé ratoom yazamaidé.

(8) Yo paoiryo gaathaao frasraavayat,
Yaao pancha spitaamahé ashaono Zarathushtrahé,

Afsmanivaan vachastashtivat,
Mat-aazaintîsh mat-paiti-frasaaao,

Ameshanaanm spentanaanm
Yasnaaicha vahmaaicha khshnaothraaicha frasastayaécha!

Sarosh Yasht Vadi Yasna Ha 57 7-8 and Sarosh Yasht Vadi Karda 3 Translation:

(7) We worship the beautiful, victorious, bringing prosperity to the world and holy, Sarosh Yazata the righteous, who is the Lord of righteousness.

(8) Who first chanted aloud the five Gaathaas of the Lord Holy Spitamaan Zarathushtra, together with the verses, strophes (metrical forms) properly arranged, with commentaries and catechism (interrogation), for the worship of the Ameshaa Spentaas, for their praise, propitiation and glorification.

(Translation from English *Khordeh Avesta Baa Maaenee* of Ervad Kawasji Eduljee Kanga)

Ervad Kangaji's Comments:

(Nowhere the verb “recite” occurs for the Gaathaas and Ahunavar, but the verb ‘sraavaya’ Sanskrit ‘sravaya’ i.e. to chant occurs.

It will be clearly seen from this that the Gaathaas as well as the Ahunavar prayer should not be recited as we Zoroastrians recite other Avesta at present, but they should be chanted like songs.

The meaning of the word ‘Gaathaa’ is equivalent to Sanskrit ‘Gaathaa’ “Holy Song”)

SPD Comments

I like to make two observations in this dialog:

1. Sarosh Yazata is praised in the first sentence as the Lord of Righteousness.

2. In this Ha 57 as well as in the first three Kardaas of Sarosh Yasht Vadi, Sarosh Yazata is attributed to be the Yazata who first worshipped Ahura Mazda with the Barsam spread out (Karda 1), as well as who first spread the Barsams of 3, 5, 7 and 9 twigs for the worship of Ameshaa Spentaas (Karda 2) and also who first chanted the Gaathaas.

There are many attempts to put to music our prayers and Gaathaas, especially by some Iranian groups and also Ashem, Yatha and Yenghe Haataam prayers by Mehta brothers.

However, in our intelligent and learned community, we have many experts in music, and I have a fervent wish that one of them will come up with full music for our Gaathaas and Ahunavar.

Any takers out there?

In this respect, my scholarly friend Ervad Gusti Panthaki wrote:

“Sorabji,

Excellent recitation; that's the real prayer.

A brief note: Lars Hartman made an attempt to transcribe recitation of Y. 3-8 and Y. 29 & 47 with musical notations. Those pieces were recited by Rostam Shahzadi of Tehran in 1958; vide pg 296, *Outlines Of Parsi History*, Dastur H K Mirza. Gusti”

At present, I do not have this book with me. On my return to Florida, I shall look this reference up. Thank you Gusti for your scholarly insight as always.

May the Flame of Fellowship, Love, Charity and Respect for all burn ever eternal in our hearts so we can do HIS work with humility, diligence and eternal enthusiasm!

Atha Jamyaat, Yatha Aafrinaamahi! (May it be so as we wish?)

Love and Tandoorasti, Soli